A

BRIEF APOLOGIE

For all

NON-SUBSCRIBERS,

AND

LOOKING-GLASSE

FOR ALL

Apostate perjured Prescribers & Subscribers

OF THE

New Engagement,

Wherein they may clearly behold their
Presidents, Sin, Horrour, Punishment.

LONDON, 1649.

A

BRIEF APOLOGIE

For all

NON-SUBSRIBERS, &c.

HE that being often reproved, hardneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy, Prov. 29. 11. How often the *Preſcribers* and *Subſcribers* of the *New Engagement*, againſt their manifold *former Oaths, Vows, Proteſtations, Covenants* and *Engagements* to the contrary, have been admoniſhed both in *Preſs* and *Pulpit* of the *impiety, danger* and *deſtructiveneſs* of this their *Apoſtacie* and *Perfidiouſneſs* both to *God* and *Man*, without any fruits of *Reformation* or *Repentance* of this their *execrable wickedneſs*, is well known to their own *ſelf-condemning conſciences* and the *world*: Let them therefore now in this ſmall *Looking-glaſs*, behold both their *Preſidents, Sin, Horrour of conſcience* and their *Puniſhments* for the ſame, which if duely pondered, may through Gods mercy bring them to *ſincere Repentance*, or elſe create a *tormenting hell* within their *Conſciences* here, and plunge them into *everlaſting Hell-tormentings* hereafter to their juſt deſtruction, who would receive no *admonition* in due ſeaſon.

The *Preſidents* they follow in *Preſcribing* and *Subſcribing* this *Oath and Engagement*, are very fatal and dangerous, even the very worſt of our *Engliſh Rebels* and *Traytors* in former Ages. * In the fourth yeer of King *Richard*

* Jo. Stow his Survey of *London*, p. 88, 89, &c. *Hollinſhed, Speed & Stow* in 4 and 5 of R. 2.

the second, *Walter Tyler*, *Jack Straw*, and their *rebellious rout* of the *Peasantry*, made a great *Insurrection* and *Rebellion against the King* and his *Counsel*; and marching up to *London* in a *numerous body*, by the favour of the meanest sort of *Citizens*, who confederated with them, entred both the *City* and *Tower*, beheaded the *Archbishop of Canterbury*, with divers others, *affronted*, *commanded* and *insulted* over the *King* and *Nobles* at their pleasures, as the onely *Kings* of *England*; *tendring the King very high and insolent Propositions to signe*, and notwithstanding his *present condescention to them*, conspired to seize upon *his Person*, *and keep him alive amongst them for a time*, *that people might the more boldly repair to them*, *and think whatever they did was done by the Kings authority*, *till they had gotten power enough*, *that they needed not to fear any force which should be made against them*; And then they *resolved to slay all the Nobles that might give any counsel*, *or make any resistance against them*, *together with all Lawyers*, *with the Knights of S.* Johns *and the* Rhodes: And lastly, they *would have killed the King himself*, *with all men of possessions*, *Bishops*, *Canons*, *Parsons of Churches*, *and Monks*, except Friers *Mendicants*; and have *burnt and plundered the City of London it self*, and then have created *Wat Tyler King* in *Kent*, and others of the *Chief leading Rebels Kings in other Counties*. And to engage all men in this Confederacie with them, they tendered an Oath to them, (somewhat better then this New *Oath* and *Engagement*) viz. *That they should keep Allegeance to King* Richard *and* TO THE COMMONS, *and that they should accept of no King that was named* John; *and that they should be ready to assist them whenever they were called*; *and that they should agree to no Tax to be levied or granted in the Kingdom*, *except a Fifteen*. *Which Oath they enforced all they met to take*; *and those that were not sworn to them*, *they took off both their Hoods and Heads*. But after they had thus played *Rex*, and Lorded it over *King*, *Nobles*, *Country*, *Country and City* a little space, *Wat Tyler* their new *King* and *General* (who made this vaunt, *that before four days came to an end*,

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all the Laws of England should proceed from his mouth) was struck off his horse by *William Walworth* Lord Maior of *London*, and slain in *Smithfield*, in the view of his *Commons*, and his head set upon *London-bridge*; and by the assistance of the *Lord Maior, and about a thousand loyal Citizens, in whose hearts the Law of the King was ingrafted, the King was rescued from their power and butchery, and the Rebels subdued, who threw down their weapons, fell to the ground and craved pardon; their principal Leaders and designed Kings taken and executed in all places, and their heads and parts hanged up for monuments to deter others; their confederates all dispersed, imprisoned, and put to great fines and ransoms to redeem their lives and liberties.* And so their new *Kingdom* and *Republike* quickly ended in a fatal *Tragedie*. The *King*, for the Lord *Maiors and Citizens good service*, in perpetual memory of all of this their Loyalty, *Knighted the Maior*, and added the *Dagger* to the *Cities Arms*; which the present Lord Maior, Aldermen and packed Common-Councel-men may do well to consider, for fear they alter the *Dagger* into an *Ax* or *Halter* for the future: and the *Prescribers* of this new *Oath* and *Engagement* (who tread in these rebellious Traytors steps, and prosecute their very designes and Engagement) may do well in time to remember their sad Story, lest they arrive at their fatal ends, to their temporal and eternal ruine. The like designe and project in effect was afterwards hatched and set on foot by *Jack Cade* and his *rebellious rout*, under pretence to *reform Laws* and *Government*; who were all scattered, came to the like *Tragical ends*, and for ever branded by an Act of *Parliament*, 31 *H.6.* c. 1. for wicked *Rebels* and *Traitors* to posterity.

In the Month * of *July*, 1549, in the third yeer of King *Edward the sixth*, as the *Commons* of *Devonshire* and *Cornwal* raised an *Insurrection* against the *King and his Council* in the *west*, so the *Commons* in *York-shire* at the same time raised a *Rebellion* in the *North*, principally out of *their traiterous hearts, grudging at the Kings honourable proceedings in reforming Religion; and trusting to a blinde Prophecy*

* Fox Acts and Monum. 1640. Vol. 2. p. 665. to 677.

Prophecy wherewith they were ſeduced, which themſelves thought ſhould ſhortly come to paſs, by reaſon of the Rebellions then on foot in Norfolk *and* Devonſhire; *the tenour of Prophecie, and purpoſe of which Traytors together, was,*

Nota. THAT THERE SHOULD NO KING RAIGN IN ENGLAND; THAT THE NOBLEMEN AND GENTLEMEN SHOULD BE DESTROYED, AND THE REALM SHOULD BE RULED BY FOUR GOVERNOURS TO BE ELECTED and APPOINTED BY THE COMMONS HOLDING A PARLIAMENT IN COMMOTION, (without *King* or *Lords*) *to begin at the South and North Seas of* England, &c. Whereupon, to execute this their deſigne, and erect this their new *Government* and *Parliament* without *King* and *Lords*, (the very project now on foot, and ſcope of this new *Oath* and *Engagement*) they reſolved to ſeize and *murther ſuch Nobles* and Gentlemen of Eſtate in their Houſes and Counties, and in executing the Kings Commiſſions, as were favourers of the Kings proceedings, and likely to reſiſt them. Hereupon, the King ſent his gracious Pardon and perſwaſions to them, to reduce them by all fair means to obedience; informing them, *that He was their rightful King, Liege Lord and Soveraign King of England, not by age, but* BY GODS ORDINANCE, BEING ORDAINED THEIR KING AND PRINCE BY ALMIGHTY GOD, poſſeſſing his Crown BY BLOOD AND DESCENT FROM HIS ROYAL FATHER KING *HENRY* THE EIGHTH. *You are Our Subjects, becauſe We be your King; and rule we will, becauſe God hath willed. It is as great a fault in Us, not to rule, as in a Subject not to obey. If it be conſidered, they which move this matter* (of his Non-age) *if they durſt utter themſelves, would deny Our Kingdom. But Our good Subjects know their Prince, and will increaſe, not diminiſh his Honour; enlarge, not abate his Power; knowledge, not defer his Kingdom to certain yeers: all is one, to ſpeak againſt our Crown, and to deny our Kingdom, as to require that our Laws may be broken until one and twenty yeers,* &c.

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Dare then any of you, with the name of a Subject, ſtand againſt an Act of Parliament, a Law of the Whole Realm? What is Our Power, if Laws ſhould be thus neglected? Yea, WHAT IS YOUR SURETY, IF LAWS BE NOT KEPT? *Herein indeed reſteth Our Honour, herein ſtandeth our Kingdom, herein do all Kings knowledge us a King: And ſhall any of you dare breathe or think againſt our Honour, our Kingdom or Crown?* &c. But neither the Pardon nor Reaſon prevailing, theſe obſtinate Rebels were at laſt twice or thrice vanquiſhed and utterly routed by a ſmall number of the Kings Forces, *many thouſands of them ſlain*, others *taken priſoners* and *executed*, and the *reſt ſcattered, ſo that they could never make head again*, by the avenging hand and juſt judgement of God. And ſo their expected new *Utopian Republicke* and *Parliament of Commons*, without *King* and *Lords*, came ſoon to ruine, before it received any eſtabliſhment. Let our New Moulders of our Engliſh *Republike*, and promoters of the New *Engagement*, to ſet up a *Republike* and *Parliament without King* and *Lords* for the future, conſider this ill ſucceſs of this deſigne heretofore with fear and trembling, leſt it prove their very caſe in concluſion.

King * *Edward the ſixth* lying on his death-bed, and perceiving his Siſter *Queen Mary* to be an *obſtinate Papiſt*, like to ſubvert that Religion and Reformation which he had eſtabliſhed, did by advice of his *Councel*, and *learned Lawyers*, by his *laſt Will and Teſtament*, endeavour to diſinherit her of the Crown, appointing the Lady *Jane* to ſucceed him: and to eſtabliſh *her Title* thereto, cauſed *all his Privie Councel, moſt of the chief Nobility, the Maior and City of London, and all the Judges* (except Judge *Hales* of *Kent*, who refuſed the ſubſcription, and *chief Lawyers of the Realm*) *to ſubſcribe thereto*, againſt the expreſs *Statute* of 35 *H.*8. c. 1. (to which they and the whole Kingdom had ſworn) taking the *Oath* for *the ſucceſſion of the Crown therein preſcribed.* Hereupon, after King *Edwards* deceaſe, they all proclaimed *Jane Queen*, and rejected *Mary*, againſt whom they ſent the *Duke of Northumberland* with an Army;

* *Fox* Acts & Monum. Vol. 3. p. 13, 14, 15, 16, &c. *Hollinſhed, Speed & Stow*, in 1 *Mar.*

my; who departing from *London*, the Lords of the Councel *perceiving the generality of the people to adhere to Queen* Mary, *and that she began to gather a considerable strength, and most of the common people, and some of the Lords standing for her*, thereupon *they presently turned their song, proclaimed* Mary *eldest daughter to King* Henry, *Queen*, according to the Act of Parliament, and deserted *Jane*, to whose Title they had *subscribed*: whereupon the *Duke* of *Northumberland*, the *Duke of Suffolk*, Sir *John Gates*, (three *of the Subscribers*) together with the Lord *Gilford*, *Lord Gray*, Sir *Thomas Wyat*, and sundry others were suddenly apprehended, *condemned and executed as Traytors*, together with the new *Queen Jane*; who all confessed their *deaths and condemnation to be just*, and that they *deserved to die for these their Treasons*; *wishing all others to beware by their examples, and timely to submit to and obey Queen* Mary *without murmuring or rebelling against her, as good Subjects ought to do.* This was the Tragick end of those *Subscribers* and *Engagers* to disinherite this *Queen* of her Birthright, and set up another against the Law, and their *Oathes of Allegeance*. Which our present *Subscribers* and *Engagers* may do well to ruminate upon, their case being far worse and more treasonable against the *King*, then theirs against *Queen Mary*, having King *Edwards* last Will, with all the Kings Councel, most Nobles, Judges, Lawyers, and the Citizens of *Londons* Subscriptions thereto in King *Edwards* life-time, to countenance them herein; all which these recant, against his clear Title by the Statute of 1 *Jac. cap.* 1, 2.

But these Examples perchance may extend onely to such who have been, or hereafter shall appear in Arms against the present *King*, to disinherit him of his Crown and Monarchy; or to the chief *Contrivers* and *Promoters* of the *New Engagement*. I shall therefore remember all meer *Subscribers* of it, through base fear, cowardice, covetousness, or other unworthy ends, against their former *Oathes of Supremacie, Allegeance, Judges, Justices, Sheriffs, Officers, Clerks*, and the like, their *Protestation, Vow, and Solemn*

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League and Covenant, of three memorable Examples of bare *Subscribers* onely against their *Judgements* and *Conscience*, meerly *to save their lives, When in most certain and apparent danger*; the consideration whereof may make their souls and joynts to quake and tremble, and put them into *Belshazzars* trembling agony.

The first is that of M. * *Tho. Bilney*, a pious and famous Martyr in *King Henry* the 8's Raign; who being condemned for *Heresie* by some *Popish Prelates*, was *induced to abjure, and subscribe his hand to a renounciation of those Truths of God which he formerly professed, and for maintenance whereof he was condemned to be burnt.* But no sooner was he released, *but he was so extremely troubled and tormented in conscience for neer two yeers space after, that his friends were afraid to let him be alone by himself, and fain to be with him day and night, to comfort him as they could; but no comfort would serve. As for the comfortable places of Scripture, to bring them unto him, it was as though a man should run him thorow the heart with a sword. He was in such an anguish, that nothing did him good, neither eating nor drinking, nor any other communication of Gods Word; for he thought that all the whole Scriptures were against him, and sounded to his condemnation. At last by Gods grace, and good counsel, coming to some quietness of conscience, he fully resolved to give over his life for the confession of that Faith which he had formerly abjured and subscribed against:* and thereupon preaching and maintaining it publikely, was apprehended, burnt, and undauntedly sealed it with his blood, to make amends for his former cowardly and unworthy *subscription*, having no peace of conscience till then.

* *Fox* Acts and Monum. Vol. 2. p. 265, 271, 272 *Latimers* 7 and 8 Sermons

The second is that of * *James Bainham* a *Lawyer* of the middle *Temple*, who being *imprisoned, persecuted, whipped, stocked, chained, wracked, and cruelly tormented* by Sir *Thomas Moor*, then Lord Chancellour, for his profession of Religion, and ready to be condemned and burnt for an *Heretick*, was at last, after many denials, for *fear of death, and to preserve his life, perswaded to abjure the articles and opinions charged against him, and subscribe to their abjuration*

* *Fox* Acts & Monum. Vol. 2. p. 297, 299, 300 301.

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under his hand. And having done his Penance, was ſet at liberty. But *within one month after, he exceedingly bewailed this his ſubſcription and abjuration, and was never quiet in his minde and conſcience, until he had uttered his fall to all his acquaintance, and asked God and the world forgiveneſs before all the Congregation,* (in thoſe days in Bowe-lane:) *And immediately the next Sunday after, he came to S.* Auſtins *Church with the New Teſtament in his hand in Engliſh, and The obedience of a Chriſtian man, in his boſom, and ſtood up there before the people in his Pew, there declaring openly with weeping tears, that he had denied God; and prayed all the people to forgive him, and to beware of his weakneſs, and not to do as he did; for (ſaid he) if I ſhould not return again to the Truth* (having the New Teſtament in his hand) *this Word of God would damn me both body and ſoul at the day of Judgement. And then he prayed every body rather to die by and by, then to do as he did:* FOR HE WOULD NOT FEEL SUCH AN HELL AGAIN AS HE DID FEEL, FOR ALL THE WORLDS GOOD. After which he had no quiet, till he writ likewiſe certain Letters to the Biſhop his brother, and others, to juſtifie the Truths he had renounced under his hands, and ſuffered for them at the Stake, to which he was ſoon after condemned: where being in the midſt of the flames round about him, and *having his legs and arms half burnt and conſumed,* he ſpake thus with a loud voice: *O ye Papiſts, behold, ye look for Miracles, and here now ye may ſee a Miracle: for in this fire I feel no more pain, then if I were in a bed of down; but it is to me as a bed of roſes.* So that he who felt ſuch an horrour and hell in conſcience before, for ſubſcribing againſt the Truth and his Conſcience even whiles he was at large, felt no pain nor torment at all in his body in the midſt of the flames, when chained to the Stake, and half burnt to aſhes, and had then a very heaven in his Soul and Conſcience. An admirable preſident both of Gods juſtice towards cowardly Subſcribers, and comfortable aſſiſtance of conſtant Martyrs and Adherers to the Truth, and their primitive Engagements.

The third is the memorable example of * *Archbishop Cranmer*, who subscribed to *Queen Maries disinheriting, against his Oath first; and after that, being condemned to be burnt for an Heretick, upon the sollicitation of some Friers and others, who assured him, that if he recanted his former Tenents against the Papists, he should not onely save his life, of which else there was no hopes, but likewise be restored to the Queens favour and his former honours, was induced to subscribe such a Recantation as they tendered him, (to the great scandal of Religion, and triumph of the Papists) and after that, to write and subscribe two Copies thereof, with his own hand.* For which Subscription, he was so *grieved and tormented in Conscience, that the image and shape of perfect sorrow appeared in his countenance, and sometimes he lifted up his hands to heaven for pardon, and sometimes let them fall down to earth for shame and anguish; the tears in the mean time gushing out from his eyes so abundantly, trickling down his aged cheeks, that men never saw so many tears in any childe, as burst out in him, which moved all mens hearts to commiseration.* When he came to speak to the people, *he exorted them, That next under God they should obey their King and Queen willingly and gladly, without murmuring or grudging, not for fear of them onely, but much more for the fear of God; knowing that they be Gods Ministers, appointed by God to rule and govern them; and therefore whosoever resisteth them, resisteth the Ordinance of God.* Then he told them several times, *that there was one Great thing and offence he had committed, which did most of all vex and trouble him at that time, and did trouble his conscience much more then any thing he ever did or said in all his life; and that was, his setting his hand to a writing contrary to the truth, which I (said he) here now renounce and refuse, as things written with my hand contrary to the truth, which I thought in mine heart, and written for fear of death, and to save my life, if it might be: and that is, all such Bills and Papers which I have written or signed with my hand since my degradation. And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished there-*

* F ex Act s & Mo num. Vo l. 3. p. 666. to 677.

therefore, it ſhall be firſt burned. Whereupon, the fire being kindled, and coming neer him, ſtretching forth his arm, he put his right hand into the flame; which he held ſo ſtedfaſt and immoveable therein, (ſave onely that he wiped his face therewith) that all men might ſee his hand quite burnt before his body was touched: taking this exemplary revenge and puniſhment upon it, for his ſcandalous Subſcription.

Let every *Miniſter*, *Lawyer*, and other conſcientious *Engliſh-man* then, that hath any fear of God, or remainders of Conſcience left within him, which out of fear, covetouſneſs, or any ſordid unchriſtian ends whatſoever, (when neither his life nor liberty lay at ſtake, as theſe Martyrs did) hath perfidiouſly, traiterouſly, and unchriſtianly ſubſcribed this *New Engagement* and *Oath*, with the *ſelf-ſame* hand which he hath formerly *lifted up to the moſt high God*, in the *Publike Congregation*, or in the *Parliament-Houſe*, or open *Court in Weſtminſter*-Hall, when he took the *Solemn League and Covenant*; and wherewith he publikely *ſubſcribed the ſame*, and likewiſe *ſwore* the *Oathes* of *Supremacie*, *Allegiance*, *Fealty*, *Homage*, or any other Oathes diametrically contrary to them, to wit, *To bear Faith and true Allegiance to the King*, HIS HEIRS AND SUCCESSORS, AND HIM AND THEM, WITH ALL THE ROYALTIES AND PRIVILEDGES ANNEXED OR UNITED TO THE IMPERIAL CROWN OF THIS REALM, &c. TO ASSIST, MAINTAIN AND DEFEND WITH THEIR LIVES AND ESTATES, AGAINST ALL PERSONS WHATSOEVER; And to procure THEIR PROFIT, &c. holding it all the time he ſwore upon the Bible or Evangeliſts; and *to preſerve the Rights and Priviledges of both Houſes of Parliament, and zealouſly and conſtantly to perſevere therein all the days of his life, and not to be withdrawn from the ſame by any perſwaſion, combination, fear or terrour whatſoever*, &c. *as they ſhould anſwer the contrary at the Great day of Judgement before the ſearcher of all hearts*, &c. ſadly and ſeriouſly conſider of theſe doleful Examples, and with what face or conſcience he can hence-

henceforth lift up his *perjured hands* to God in *Prayer*, or look any conſcientious *Covenanter* in the face, till he hath with horrour of conſcience, and whole rivers of tears, ſighs and groans of ſpirit, and publike abjuration and recantation of this his *Perjury, Treachery, Weakneſs* and *wickedneſs*, and renounced, bewailed, and abjured this his New *ungodly Subſcription*: And then he will either imitate theſe eminent Martyrs in their horrours of conſcience, contrition, compunction, confeſſion and abjuration of this their Subſcription, and ſuffering manfully (if there be occaſion) for their *Oathes, Vows, Covenant, Proteſtation*, and *Engagements*; or elſe fall into abſolute deſperation of any pardon or remiſſion from God and man, and with *Judas* and *Ahithophel* (two Arch-*traitors*) hang and execute themſelves, for this their *abominable Treachery, Perjury to God, the King, Parliaments and Kingdom.* Which conſideration and Preſidents, may be a ſufficient *Apologie* and *Satisfaction*, to juſtifie and excuſe all *Non-ſubſcribers* of this *Engagement*, againſt all imperious *Preſcribers* and *Inforcers* thereof, (eſpecially if pretenders to *Piety* and *Liberty of Conſcience* in ſo eminent a degree, as the chief *Contrivers* thereof pretend themſelves) and exempt them from all injurious *Penalties, Forfeitures or Loſſes* menaced for their *Non-ſubſcription*, before all the *Tribunals of heaven* and *earth*; which cannot but give ſentence of *abſolution* in their behalf, ſince God himſelf expreſly and peremptorily commands them, *Levit.* 19.12. *Ye ſhall not ſwear by my Name falſly, neither ſhalt thou prophane the Name of thy God: I am the LORD*; and denounceth many ſevere *Judgements* againſt breakers of *Oathes* and *Covenants* thorowout the (a) *Old* and (b) *New Teſtament.*

a Neh. 5. 12, 13. Jer. 34. 6. to 20. Ezek. 17. 11. to 32. Zech. 5. 1. to 5. Mal. 3. 3. b Rom. 1. 29, 30, 31. 1 Tim. 1. 10. 2 Tim. 3. 3, 4.

A Corollary to the Premiſes.

UNto all theſe ancient and moſt memorable Examples of Gods apparent diſpleaſure, and Conſciences fearful workings againſt all ungodly actings and engagements againſt lawful Authority, and former righteous and religious Vows, Oathes, and Covenants, might here moſt pertinently be added three or four more remarkable and moſt freſh Examples of Gods juſt indignation, and Conſciences affrightings, fallen out very lately among us, in theſe our moſt diſloyal, apoſtatizing days, upon the perjurious taking and ſubſcribing to this preſent new *Engagement*: As namely, of a Scholar in *Trinity*-Colledge in *Cambridge*, a Miniſter in *Eſſex*, and a Citizen of *Whitington*-Colledge in *London*. But there is one more lately fallen out among us, which ſhall be *inſtar multorum*, inſtead of many other, as coming up more clearly and cloſely to this our preſent occaſion. And, O that ſuch a ſad and ſorrowful ſtory had never been told in *Gath*, nor publiſhed in the ſtreets of *Askalon*! But Divine providence having ſo ordered, that it is ſo publikely and notoriouſly known; we cannot but make this publike uſe of it, for juſt terrour and affrightment of all ſuchlike offenders, whereof both City and Country, at this time, too rankly abound among us. Now the ſad relation or ſtory is this. One M. *Tho. Hoyle*, late Lo. Maior of *York*, and one of the moſt unhappie Members of the Juncto of *Weſtminſter*, who having been in all the former part of his life lookt upon and known to have been a moſt eminent profeſſor of Religion, and of an unblameable life and converſation. But ſince his being a Member of the Houſe of Commons, having been made Maſter of Sir *Peter Oſborns* Office, a place of much credit and profit, and a Committee of the Kings Revenue, (fat morſels, to ſtifle and choak Conſcience) when the Houſe was purged by the power of the Army, this Gentleman abiding ſtill in the Houſe with the reſt of the Juncto, and acting

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ll along with them, was listed in the number of those that ere to be Judges of the Kings life or death; but (as it is ertainly reported) was not present at the Kings Condemnation. But, afterward, when the Junto enacted the taking, nd themselves also took this *New Engagement*, he not onely consented in it, but (though against the dictate of his conience, as he had often professed to divers, upon several occasions thereunto) himself also took it, and subscribed to it: herefore, after this thus taking of the *Engagement*, being asit too apparently was manifested in him) greatly troubled n conscience about it, he formerly (I mean, before this ensuing fatal act was effected) had attempted to have destroyed imself; but failing thereof, upon the 30 of *Jan.* last, 1649. bout the fore-part of that afternoon, being in his house t *Westminster*, and watching and obtaining an opportunity of being retired from all company, in his chamber, having rovided a Cord in his pocket, he most wofully hanged himself therewith. Of which his most lamentable and desperate self-Murther, although divers do give various censures, especially the Malignant or Royal party, principally because he was listed one of the Judges of the King, and this his woful self-ruine fell out on the very same day twelvemonth, and neer upon the very time of that day whereon the King was put to death, (which I cannot but acknowledge was very remarkable;) yet the first and safest use thereof which godly Christians ought to make, may be Caution to every one of us, seriously to consider what the Apostle *Paul* says, 1 *Cor.* 10. 12. *Let him that thinks he stands, take heed lest he fall.* Secondly, let, O let those most ungodly self-seeking Prescribers of this perjurious *Engagement*, look unto it, and be terrified by it, whom in a most special manner it most neerly concerns. Yea, in the third place, let all those falsehearted, posted, perjured Divines, which have so sinfully subscribed this *Engagement*, lay this lamentable example close to their hearts; especially those two unworthy, low-spirited, yet busie Champions for the *Engagement*, (though, God be thanked, with very ill success, both to the Scribler and Licenser) M. *John Dury*, and M. *Joseph Caryl*, who have so

ſo ſtrugled to bring others into the ſame condemnation with themſelves. And in the fourth and laſt place, let all Conſcience-muffled and perfidious Malignants or Royaliſts alſo lay this moſt woful example very cloſe to their ſouls and conſciences; who, notwithſtanding they moſt falſly pretend themſelves to be the loyalleſt and moſt loving Subjects to our late deceaſed King and his Poſterity, and ſuch faſt friends to Monarchy and Kingly Government; yet have moſt diſloyally and and perfidiouſly taken this *Engagement*, and that upon a moſt wicked and baſe Maxime of theirs, lately taken up among them, that, *He is a fool that will not take it, and he is a knave that will not break it.* Thus, like *Atheiſts* indeed, either believing there is no God to puniſh their perjury, or elſe that they have God at command, to repent when they pleaſe. But let them ſee and know, (as here by this moſt woful Example is moſt evident) how ſeverely and wrathfully the Lord will, ſooner or later, be avenged on all Perjurers and Covenant-breakers: And, let them therefore, (as that even Prophetical Author of *The Arraignment of the Engagement*, lately publiſhed, did religiouſly adviſe all Preſcribers and Subſcribers of the *Engagement*, in the cloſure of that his ſaid Treatiſe; a paſſage moſt remarkable, eſpecially conſidering this moſt ſad example, which fell out ſo immediately after it, and which therefore cannot be too often inculcated and repeated;) *Let them all* (I ſay) *either, with Peter, after he had abjured his Lord and Maſter with an oath, go forth, preſently, and weep bitterly; or elſe, with treacherous Judas, who betrayed his Lord and Maſter, to gratifie the High-prieſts, go forth, deſpairing, and hang themſelves, to avoid the ſhame of the world, and intolerable anguiſh of their tormenting Conſciences.*

Optimum eſt alienâ fruii inſaniâ.

FINIS.